

General Epistle
TO ALL THE
S A I N T S ;
BEING A
V I S I T A T I O N
OF THE
Fathers Love,

Unto the whole Flock of God; who are
called and gathered into the Spiritual King-
dom of Righteousness and Peace; To be
Read in all the Assemblies, of them, that
meet together to Worship the Father
in the Spirit and Truth, in the si-
lence of all flesh.

E. B.

LONDON,

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Bread-Eagle* and *Wind-Mill* in *Martin-
s-Grand*, 1660.

To the Church of Christ, and to the whole
Flock of God, that are gathered into the
Unity of the Spirit of Christ Jesus, and in
whose hearts, the Light of Life is arisen;
The Salutation of Love and Peace, from
God unto you all.

Dearly Beloved,

WHOM the Father hath Called, and Chosen, into the
Election of Eternal Salvation, and who have
banded, and tasted, and felt, of the Judgments
and Mercies of the Lord; and amongst whom,
the God of Heaven and Earth hath appeared in his Spirit
and in his Power, which hath begotten you into the Heir-
ship of the Heavenly Kingdom.

Oh Friends! our Kingdom and Victory is not of this
World nor Earthly, but from above and Spiritual; wherein
we have Peace and Comfort, Endless and Everlasting,
which the world knowes not of; I say unto you all that
knows these things, Live in the Peace and Victory and
Kingdom which is invisible, and mind the things as your
greatest Treasure that pertaines to that Kingdom, even
the weighty matters of it, which are Eternal and infi-
nite; And that every one of you may feel and enjoy
a portion in that Kingdom: Oh! it is pretious for a
people to be subjects of the heavenly Kingdom, and for
a man to have an assurance of Life and Peace in God,
and to be an Heir of that Kingdom that fadeth not a-
way, and to have his Name written in the Record of
Life; and blessed is every one whose Hope and Confe-
dence,

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deeds, and Peace and Assurance is in the Holy God,
and whose Soul resteth under the Government of the
Almighty, and who knows him to be Judge, King and
Law-giver in all things; and this is the Kingdom that
is heavenly, and is altogether blessed; for Peace, and
Truth, and Righteousness, and All-virtue is enjoyed in it
for evermore. Now Friends, you must all be subjected in
all things under the Power of the Lord God, and unto
his Will, and he must work in you, to will and to do;
for in this is true Rest and Peace unto the Soul, where
the Will of the Father is done and suffered in all things,
and not the will of man, which worketh sorrow to the
Creature and not Peace, in the obedience to it, and where
it Rules; And that must be subjected in you, even in
every Word, Work, and Motion, unto the Eternal power,
that you may dye and Christ may live; and in this you
will have Union and fellowship in Spirit with the Lord
God, and he alone will be your trust and confidence,
and your glory, if he live in you, and walk in you,
and then you are his people, and he is your God; And
Friends are to mind this, even Peace and Union and
Fellowship with the Lord, and the comfort of his pre-
sence, which is the onely happiness of the Creature; e-
ven the enjoyment of him that is invisible, who is God
infinite over all; to whom mortal eye cannot approach,
neither can the mortal mind him apprehend, but in his
own Life manifested in mortal flesh, and by the mea-
sure of his own Spirit that dwells in us is he seen, felt,
perceived, and enjoyed of us; so mind the Immortal
Life begotten of the Father in you, that, that may live
in you, even the Heir of God, which is his Image and
likeness, for in that alone is Covenant with God made
and kept, and in it is the Fathers presence enjoyed, and
he worshipped without respect of time, place, or visible
things, and if that live in you, then you in that will

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Hue unto God, in all that which is answerable unto him, and your words and works will be accepted of him, and well-pleasing to him, even because it is him that worketh in you to will and to do all good things, and he alone exalted in you, and you subjected, and the Maker is become the Husband, and you married unto him; and he lives in Power, and Rule, and Command, and you live in subjection unto him, and in fulfilling his Will in what he guideth in by his Holy Spirit; And this life is very precious.

Oh Friends! live in it, and dwell in it alwayes, and then your Joy and Peace will be with you over all this world, and you will be Comforted, when Fear and Terror comes upon all men; for the Lord God whom we serve and worship in the Spirit, will cause his Enemies to know his Power, and that he doth and can do whatsoever he Will, and will smite his Enemies, and wound them in their Consciences; for all Power, Dominion, and Authority is with him, he is mighty to save, and mighty to destroy, and his Reward is to every one according to their deeds; and this is the God whom we fear and worship, and all flesh must bow before him, when he shows his presence; though men be high and lifted up, and go on in Rebellion against him without fear, yet the hand of the Lord will be upon them, and he shall smite them with the Rod of his mouth: Wherefore all Friends, have respect unto the Lord in your hearts in all things that you do, and in all things that cometh to pass, for that is blessed in a people; and they shall prosper, their Souls shall be nourished, and their lives refreshed with the mercies of the Lord, even all they that do wait upon the Lord, and have respect unto him and his Eternal Power, which doth and suffereth all things that be; In which Power you must dwell and walk, and feel it in your hearts, and it will be your Armour and Defence in
al

all things, and it will carry you through all that which
 worketh contrary. And it is very pretious to be Armed
 with the Armour of God, in the Day of Temptations
 and Tryals, that you may not be overcome of the wick-
 ed, nor spoiled of the heavenly Inheritance. Oh
 Friends! put on strength, that you may stand, and ne-
 ver be moved from the hope of Eternal Life, and seal
 the renewing of your inward man, even the increase
 and growth of the immortal Life in you, that you may
 live in that unto the Lord God, and Covenant with him
 may be preserved, whereby, you may be a praise and a
 glory to him in your Generation in the sight of the whole
 world, even all you who have tasted of the Presence and
 Power of the Lord, and who have known his Mercies
 and Judgements, and been acquainted with him, that
 you may be kept faithful unto the end, and not be sub-
 verted by the wicked one, nor drawn from the Obedience
 to the Truth, nor loose your Crown of Immortality,
 neither by the flattery nor terror of the wicked, but
 that you live in the Dominion of Immortal Life, which
 keeps above all Mortal Temptations and Mortal Terror,
 and gives Authority over all: And this Life is blessed,
 where the Glory and Peace of this world, & the Troubles &
 Sorrows of it also, are seen over, & felt beyond, & nothing
 of it can move the Heart, nor disquiet the Spirit, nor work
 any Separation from the Fathers Love; and in the Seed
 of God, where it lives above mortal, is this enjoyed by
 us and all the faithful: But if the mans part live above
 the Seed of God, that, will be drawn aside by the love or
 by the terror of this world, for that is changable, and the
 evil one hath a part in it: so that part is to be kept in sub-
 jection in you, under the Seed of God, and it must bear
 the Cross of Christ always, else you will be overcome of
 the wicked, for in that part (the mans part) which is of
 this world, the Devil hath something, a place to reside
 him,

him, and a part to obey him; but in the Seed of God he hath nothing, neither place nor part: And so Friends, live in the Seed of God, for in that is your Victory and heavenly Dominion; and also your Election, and your Assurance for ever, even in the second birth, begotten of the Father, for that is the Heir of God, and therein doth man inherit Eternal Life, and Rest, and Peace, to his Soul, and therein is Blessings and Peace, and life inwardly and outwardly, and all fulness is enjoyed, where the Lord is the Teacher, the Father, the Shepherd, the Master, the King and Judge; and he is become to us the all in all, and the Kingdom delivered to him, and all subjected under him, even God with us, the substance of all, the end of all, and all the contrary put under, even the Lyon and the Lamb laid down together, and man lives in Peace according to the Promise; and the Mountain of the Lords House is established on the top of all, in which nothing can destroy or hurt the pure Life; but life is in Dominion over all, and Death is swallowed up of it.

Oh Friends! this is the mark that is before you, press on towards it, that you may obtain the final end of all your travel and waiting, of your obedience and suffering; and the end of your hope and patience, and the very end of the message sent of God, and delivered to you by us; The end of all, is this, That you may dwell in God, and be in you, and be gathered up to him, to be ever with him, and that he may be your all in all, and you may be to him an honour and praise throughout the world in your Generation, even be your onely God, and you his onely people.

And Friends, certain it is, that the way of life, and peace, and of salvation, is made manifest unto you, and you know wherein Everlasting peace and reconciliation with God standeth; and you also know, what the

cause

cause is of all trouble and sorrow and condemnation, the Lord hath opened many hearts, and given unto many a good understanding; And seeing you know this, live in the way of peace, and escape the other, that you may not come into condemnation; for it is a fearful thing to fall into the condemnation and wrath of the Almighty. And for this cause, that men should be saved from wrath, and have peace with God, the message of Life and Salvation, hath the Lord sent abroad plentifully in this Nation, and you have received it and believed the report, though many have rejected it unto their destruction, whose Judgement will be upon them; but you have tasted, handled, and felt of the Word of Eternal Life, by which the Lord hath wounded you, and healed you again; and many hath he slain and made them alive, even through his Word and Power, which hath entred into many hearts, which killeth the enmity, and quickeneth the seed, and which breaketh off from all the worlds fellowship, both in Transgressions and Righteousness, and makes all void, all Covenants with Death and Hell, and marryeth unto the Lamb, and the marriage of the Lamb is come unto many, even unto all in whom his innocent and heavenly nature is begotten and brought forth; for this is of his flesh and of his bone; and here is his wife that hath made her self ready, and is prepared for the Bridegroom; and blessed are ye, if ye know these things and be witnesses of them, even the marriage of the Lamb, and the making ready of his Elected in you, even the reviving and quickning of his flesh, and of his bone; for this is the Virgin unto whom he is joyned, that hath put away all other lovers, and loveth the Lord with all the heart, and with all the soul, who is clothed with perfect beauty and innocency, and covered with Divine Righteousness, in which there is no spot, being delivered out of the wilderness, and freed.

freed from her mourning state, and is no more separated from her husband, but she again quickened into Life, and adorned with beauty, and married to the Lamb, to live with him for evermore.

Oh Friends! wait upon the Lord, that ye may possess these things; for to know them, and be in them, is Everlasting Treasure and Riches; the possession of them are Riches to the Poor, Bread to the Hungry, and Cloathing to the Naked, and Life to the Dead: And if ye know these things, lay them up in your hearts, as your most pretious Treasure, and let none spoil you of it; And if ye are married unto the Lamb, then are you the True and onely Church, even his Body and living Members of it; for such onely are the True Church, that are married to Christ, and United to him in his own nature; and all such are false Churches, and are even of the great Whore, that hath taken upon them the name of Churches of Christ, but were never lawfully married unto him, and such are deceived, and Deceivers of others with the very Name of Christ, calling themselves by the Name of his Church, while they are in the nature contrary to him, nor they ever lawfully married unto him; and this is the great Whore who commits lewdness through Nations, in all false worships and Idolatrous practices and Ordinances, and in her false Ministry and false Doctrines; and she was set up in Nations, by the force of cruel and violent Lawes and men, and is upheld by Oppression and Injustice at this day; and yet all this she doth under the Name of Holy Church, and useth the Name of Christ, as if she were his Wife, and yet hath other Lovers; and by such means hath this great Whore deceived the world: But now the Day of the Lord is come upon her, and the hour of her Judgements is at hand, and all that have taken pleasure with her, shall mourn and bitterly lament, because of

of her Judgements which cometh in a day; but we are delivered from her Judgements; because the Lord hath called us from her abominations; and we can no more drink her Cup of false doctrines and Practices; all which are Idolatry, and to be judged of the Lord, though she should drink our blood, as she hath done the Saints before us; But I say, the Lord hath led us out of this Babylon, He hath delivered us from this great City, and made us Spiritually free from its abominations and Idolatries, though not outwardly free from her oppressions and cruelties: And though this great City hath Ruled over the Kings and great men of the earth, and subjected many Nations through its wickedness and violence; yet certainly its ruine is near to come, *Else my Hope is lost, my Life is smitten, and the Lord hath not spoken by me.* And the Lord will Reward this false woman, this false Church, that hath deceived the Nations, even according to her deeds, as she hath done to others, so shall others do to her, measure for measure; and much more might we say concerning her, but the Lord hath opened our eyes and we see her abominations, and she cannot deceive us: And this is the loving kindness of the Lord unto us, for which he is worthy to be praised by us for evermore. And in that ye have received the Truth, and do know the Truth, live in it, and walk in it in all faithfulness; and be not fearful and unbelieving, as though the Lord were not with you, though ye suffer much for his Names sake; for he is not wanting unto that man that doth fear his Name, and that walks in his Way; but for the deliverance of all such will he appear, he will free the oppressed, and the afflicted people he will save, even by his outstretched Arm: Wherefore let our eye be unto the Lord in all estates and conditions, whether of sufferings or otherwise, for from him Salvation cometh, and not

from the Mountains of the earth, and keep your Meetings in your several places, and be faithful in all things, that your Conscience may be kept void of offence, both towards God and men, that no disobedience nor load of iniquity may be upon you, but that in the light of God, you may feel cleanness and freedom of Soul and Spirit, from the burden of all transgression, that you may know the Remission of all sin, and all iniquity may be blotted out, and no guilt of transgression may lye upon you, but you may enjoy Peace in your Conscience, in the Sanctification and Justification of the new man; and this is the heavenly Life, even upon earth. And when you are met together in the Name and Power of the Lord, with his presence amongst you, for that is life, and will make your Meetings profitable and full of Virtue to your Souls, and the Lord will instruct you in all that which is good, and Christ will be your Minister of Peace and Comfort, and his Spirit will lead you into all Truth, and by his Word, even the speech of God in your hearts, you will be quickned in Spirit, and your strength and Peace in God will be renewed day by day; and walk in all Wisdom, and in the fear of the Lord one towards another, and towards all people, that your Righteous and innocent life, and your Holy Wayes and Works of Truth, may have Evidence in the hearts of your Enemies, that you are of God, by the shining forth of your light before them; and that the Devil, nor all your Enemies may have ought against you, saving concerning your God, and the Worship of him, and the matters pertaining to good Conscience, and then if any suffer affliction and tribulation by wicked men, if it be for Righteousness sake, and concerning the Law of your God, and the matters of his Kingdom, in such suffering the Lord will be with you, and not forsake you, but he will give you Dominion, and carry you through all, in Pa-
 tience

*virtue and Faith which gives you Victory over all the
 world; And nothing shall happen to you, nor come upon
 you in the anger of God, but all afflictions shall be turned
 to your Comfort, and by Persecutions and Tribulations
 the Lord will but try you, and not destroy you, you
 being delivered from his wrath, and from that which
 is the Cause of it: And therefore Friends, it being much
 upon my Spirit, I do lay it upon you, to be mindful in
 this very thing, that you walk in all Wisdom, so that
 your Enemies have nothing against you, to cause you to
 suffer for, but onely for Truth, and Righteousness sake,
 and concerning the Law and Worship of your God;
 and then if the wicked mistake occasion against you, to
 inflict his wrath upon you by wicked men, because of
 the exercises of your Consciences towards God, there-
 by shall the Lord take occasion against your Enemies, to
 destroy them in his season, and he will deliver you;
 and for this Cause doth the Lord plead with the wicked
 in his wrath, even because of the unjust sufferings of
 his People, for that alwayes drew down the wrath of
 the Lord upon Nations, and Rulers; and for this Cause
 hath many been destroyed; and in our sufferings must
 be filled up the measure of the iniquities, both of Rulers
 and People in this Nation, that the Lord may overturn
 them with his hand, when their measure of oppression is
 finished, and the burden of its guilt falls upon them.*

*Therefore let us have Patience towards all men in all
 Conditions, and Faith towards God at all times, for
 therein is our Armour of Defence, and our Weapons to
 resist all our Enemies, and giving up into the Eternal Will
 of the Father, whether in Life or Death, in Tribulations
 or in Rejoicing, and giving our Power wholly to the
 Lord, and not unto any other, knowing, That not one
 Hair of our Head can fall without him, whose Power is
 over all, and through all: So that if we Live, it may*

be unto him alone; and if we suffer, and dye, it may be for him, and herein Peace shall be with us, in whatsoever cometh to pass upon us, if we can receive all things as from the hand of the Lord; and Live in the feeling of that Power, which doth all things, or suffereth all things to be done.

And blessed is he that is not offended in Christ, who cannot be offended in him, nor separated from him by Principalities, nor Powers of Darkness, nor Death, nor Life of any thing: And in this growth was the Apostle, which the same is to be waited for, blessed is he that obtains it; for that which takes offence against Christ, is of the same with that which gives it; for all offences against him, ariseth from the Corrupted nature which knowes him not, and that which receiveth any offence against him, is the same which knows him not; Yea, though an offence may be justly given, yet that in which the offence takes place, knowes not the Father nor the Son: And Christ said offences should come, but woe unto him by whom they come, and woe unto that which stumbles and falls through offences. Therefore every one is to minde, the certain evidence of the Spirit of God, and of the Truth and Way of Salvation in his owne heart, and being perswaded concerning the Way of Salvation, by the Spirit of God, that Spirit will judg every offence that is given, and not embrace it; and that Spirit which judges and casts out, that which gave offence against God, in that Spirit may a man be preserved above all offences, so as nothing can separate him from the love of God; but though this offence, or the other, whatsoever may arise, yet such a one feels and possesses the Mercy, Love and Peace from God in his owne spirit, and such a one lives in the heavenly Life, and cannot make the evil example of another an occasion of iniquity to himself, but he rather beares and feares, and keeps in more diligence and respect to

to the *fear and presence of God* in his own heart, yet he *covereth not the offence* that is given in it self, but with a *Spirit of Judgment* treads it down and walks over it; and this is the *Right Way* for a man of God to walk in; and *that Spirit* is not right before the Lord, nor *that heart* which takes unto it self an occasion to stumble at, or deny the *Power and Mercy* of the Lord, because another may abuse them: But if one be from the *Spirit of God* in their own hearts, their *minde unfebled upon that*, and *unseasoned with that*, then the *offences* enter, and works *darkness* and *prejudice* in the minde, and the *wrong part* being up, it receives all things to a wrong end, and it abuses *Gods Mercies*, and also wants the *Authority* to pass *Judgment* upon *offences*, and because hereof is a man undone, for *prejudice* will eat out the *good*, and destroy *Simplicity*, and wound the *soul*, and bring men into *Death* and *bitterness of spirit*. Therefore this is to all *Friends*, that you may be kept in the *Spirit of Judgment*, which will not receive an *offence* into the *wrong part*, but will *judge all offences in themselves*, and hereby all will be preserved, and *Truth* must travel through all his enemies; and *blessed* is he *that is kept faithful to the end, in the Power of the Lord God*, that *Reigns over*, and *Judgeth the Power of Darkness* in every appearance of it, *Inwardly and Outwardly*.

And as concerning the *times and seasons*, and the present *Confusions* and *Distractions* that is amongst men, much might be spoken; but certainly the *end of all these things*, shall be turned for good unto us, and unto all that *do abide in Faith and Patience unto the end*; and though the *present times* be of an heavy countenance towards us, like as if we should be *swallowed up through the roaring of the Sea*, and because *wickedness* doth *unbound* by the *Spirit that now is exalted*; yet in this let us *respect the Lord*, for *certain it is, that Times and*

seasons are in his Hand; to change them at his pleasure; and to take them from one, and give them to another when he will, the day is his, and the Kingdom is in his Hand: Oh! let not mortal men glory against him, mans time is but for a moment, and it is our Blessings and Peace to be still, to be still; And to have a Respect to the Lord, through all these overturnings; And though the spirit that now is, be wicked and abounding in iniquity, yet the Lord will limit its way: And as for the men that now are in Power, it is very Just with the Lord, to let them have their Day, even to try them what they will do, many others before those have had also their Day, that have promised great things, as to Liberty and Freedom of the Nation, even much more than these; but they abused times and seasons, and opportunities, and were deceitful towards God and Man, and sought themselves more than the good of others, and therefore are they justly under Reproach and sufferings, even for their disobedience sake, who would not give care to the Cry of our oppressions, though they were called unto, but made our Tasks more heavy, and, our Tasks more great, though the Lord looked for better things from them, yet they were rebellious till they were sunk into Confusion; and we yet stand, and they are fallen, that thought to destroy us. And this spirit, and these men who now are, which once the other had power over, is now Justly set in Power over them: And all this is accomplished, in the Justice of the Lords hand, and therefore, Why should we murmur against God? or say, Why hast thou done it? But let us travel in Patience through all the Oppressions, and in the Power of the Lord, we shall work through them, as through others heretofore, even till the Lord deliver us: For this spirit that now is, must Rule, until the pleasure of the Lord be fulfilled

concerning it: May not the Lord do something through it, and
 worthy of a better sort to be employed in? God hath left
 self of himself: And the King of Assyria and Nebuchadnezzar,
 must serve his pleasure, when he will use them: And therefore no
 man at present is found able to alter the substance of it: for it
 seems right unto the Lord, that it have its issue: if not in due to
 it, yet in his wrath, that its measure of wickedness may be filled
 up in this occasion given unto it, that the Lord may destroy it:
 for though it have all Power to Rule, and to subdue that which
 riseth against it: yet this is not, because the Lord is on its side;
 but thus he suffers it, for a Rod to correct others, that have been
 unfaithful, even till the Lord correct it also with his Judgements.
 And the purpose of the Lord is to prove the men, if to be some of
 them may learn Righteousness and be saved, though some of them
 want the flow of Religion, which others have had: yet God hath
 not left himself without witness in them: And the Lord may be high
 to some of them, if he smites, they must be wounded: yet to walk
 in Wisdom and Integrity towards them, and be faithful towards
 the Lord concerning them, and leave them to him.

And as for all the confusions, and divisions, and rumors of Wars,
 what are they to us? What have we to do with them? and where-
 in are we concerned in these things? is not our Kingdom of ano-
 ther World, Even that of peace and righteousness? and hath not
 the Lord called us, and chosen us into the possession of that Inhe-
 rience, wherein strife, and enmity dwelleth not? Yea, he hath
 broken down that part in us that is related thereto, and being
 dead in that Nature of Strife, Bloodshed, and Wars, how can we
 live in strife and contention in the world, or have fellowship with any
 therein? And can we have pleasure in the confusion and distraction
 amongst men, or joyne in any thing with them, if so be we are
 quickened in the new life to God, which is a life of love and peace,
 and free from such things? and if we are crucified in the life to
 this world, out of which all these confusions and strife both arise,
 how can we live therein? and therefore those things are nothing
 to us, neither are we of one party, or against another, to oppose
 any, by rebellion, or striving against them, in enmity, and striving
 with them by Carnal Weapons: nor to destroy any man's life,
 though our Enemies: so we shall not for any, nor against any,
 for the matters of this world's Kingdom.

But our Kingdom is inward, and our weapons are spiritual, and our
 victory in peace, is not of this world: And our War is against
 enemies, and against the powers of darkness, even by the sword of the

Spirit which God hath given us, and called us to mortification
 to contract people from sin and death, and from the very excess of
 wars and contentions about the things that are earthly; and this is
 our calling and work such days, and these things all the Children
 of the Lord are to mind, and to keep over the spirit of this world in
 all people, which all this striving, strife and confusion that is upon
 amongst men, doeth in, and out of themselves; for these things are
 the fruits of the spirit of this evil and froward world; and the fruits
 of the spirit of God are of another nature, even Peace and
 meekness towards all, and not enmity towards any; in which spi-
 rit let us live and walk, admonishing all hereto, and Praying
 for our enemies, and not hating them, but doing good for evil; and
 not rendring evil for evil, but being meek and humble, merciful and
 patient towards all; and this is the true Christian life learned of
 Christ, and this life is blessed in this World, and in the World to come,
 and them that live here are redeemed out of the world, wherein is
 Trouble and Confusion, Wars and Strifes. But let us not heed any of
 these things, for they Rise and Fall in their season, and are brought
 forth and effected in the changeable and erring spirit, which worketh
 not the honour of God, but is in the dishonour to him; And
 Friends, let us be a people separate from all that live therein
 waiting for the deliverance of the holy seed; in all; and
 believing, that through all these things the Lord will set
 up his Kingdom, and thus it must come to passe; **BABYLON**
MUST FALL WITH A GREAT NOISE; for in strife and con-
 fusion was she builded, and therein hath she long stood, and there-
 by must she fall; and Tribulations must come upon the earth, that
 People may learn to fear the Lord through his Judgement; And he
 will speedily do great things in the world, which cannot be believed
 by many, if it were told them; for Hell and Death must be de-
 stroyed, and both the Beast, and the Whore, must be taken alive,
 and cast into the Lake of the anger of God; But blessed are they
 that do wait upon the Lord, and rest under his shadow, and wait in
 his Counsel, and receive his Instructions; they shall see the mar-
 velous works of his hands; but the wicked, and unbelieving shall be
 turned into darkness, and shall not see the countenance of the Lord, re-
 spect them, but their sorrow shall be increased.

And as for me, if I were no more, this is the Testimony of my Everlasting God of
 God, through these Nations, who am a Christian to all the world after such and
 righteousness, and thus seeks the Lord in their hearts that he may Rule; and these
 things were upon me, to send amongst the flock of God, to be read in all your meetings.

Oxfordshire the first day of the

third Month, 1660.

EDW. BURTON